M 2172

Saturday, September 30, 1972

Music
(Group IV)

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Must Remain in
Transcription Room

MR. NYLAND: Some--some who are working on the big project in New York are not here yet; others just made it. That probably was a very good project, very much worthwhile - and two days of rain, and the third day they can dry up. We get a lot of material and we have no place to put it because we're still in décadence, I would say, as far as the Barn is concerned with all the cars, although today we got rid of five old cars not worth anything anymore - not even for parts, so they must be pretty bad. And there's still another four or five and then maybe you can--you can realize then that the parking lot has space. And then we start filling it up. Nature abhors a vacuum. Now we'll see. But what are we going to do with it?

You know, the solution to one's life is really physical work because your feeling and your mind have -- one at least has too much to say, and the other doesn't know what to say, but is troublesome. The physical body at least has a limitation, not only because it's a body that has a certain form but also, you might say, it gets tired and then it becomes demanding. And although it is willing to listen to an order from the mind, at a certain point it stops and says: No, I'm too hungry; or maybe: I'm too wet; or

some other such reason and then a person simply stops. At the same time, when the thoughts and the feelings occupy a person a little too much, and the body, during that time particularly when you are sitting or when you do work at the desk - and in any event, when you're not very ambulant - they take the upper hand and they destroy a great deal of your equilibrium. And you restore it by making your body do certain things, hoping even that you have a wish to do it. The more you have that wish, the better it will be, because there will be more of a balance. And the wish can be produced by the fact of a realization that the mind and the feeling really don't get you very far, and only within themselves, and may give you beautiful thoughts or creations of art - but I do not know if a person as such, as a personality, profits a great deal by that kind of activity. When I mean profit, I mean that they have not a balance. They're overbalanced in either one or the other of the--those two centers, and the third one many times is neglected.

That's why I say that the solution is really, for so-called overwork of thoughts and troublesome nature of one's feeling, is to start working physically and not talk, because as soon as you start to explain again to yourself why you are do(ing) it, of course you feed your mind. If you are obstreperous, you don't like to do it, then of course you have trouble with your feeling and perhaps you should not even do any physical exercise. That is why working at the Barn is excellent. That's why it is perhaps permissible to have a lot of extra material which has to be used up in order to make place for some new material that we will get somewhere else from an old barn which we then start to demolish. We're not even finished with what we have so far and it is still around, many beams and so forth - we could build a great many houses. But we have to keep on physically working. We have to continue with that as long as we can, as long as we are capable as

a human being, as long as you feel that your body can stand it, as long as you feel the necessity that the body is in action. It is a requirement for a person to remain healthy by being in activity.

I heard of an interesting statement: that when the body is sleeping and is quiet, the heart is not functioning in the same way as it would when you get up and walk. And that it is very useful during the night to get up several times in order to bring about a balance with your heart. Of course it is true, we know that many of the organs are reduced in activities when you are in a sleeping state. And when you wake up out of the sleep, it takes a little while before some of those organs again start functioning - including your mind and your feeling. And perhaps your blood circulation is also a little reduced. But I don't know very much about the physical state of being asleep because I've never studied it and I never really read up on it. And although perhaps there is a great deal of information available, it may not always be correct. The fact that one is healthy and has a desire to walk or to get up and do things, I think is normal for a person when he actually feels that in doing that he is fulfilling at least a function. In any event, when he is busy, he will then - busy with his body - he will get hungry and then be entitled to eat.

We're at the end of September. The month of October I believe is a difficult month; I also know it will be eventful. That is why I say we have to keep on concentrating on doing what we can for the Barn and for our own good. I would like to continue with being on time, if you can make it, early in the morning on Saturday and Sunday. You have fallen down many times. And there are always those who have to be checked up on, and there usually are many more then for lunch than in the beginning of the meeting of either Saturday or Sunday. It is a pity. The meeting has a very definite meaning.

It is to remind you that you are at the Barn and that there are certain activities to which you may be assigned or for which you might volunteer. It's also the starting of a group as a whole. And aside from the fact that it is useful for you to make special kind of efforts in order to try to be on time, I think it has a tremendous advantage that one starts out early in the morning with a definite aim which is understood by many who do come to such a meeting. And I would advise you again, for your own sake, that you make such attempts.

Why do I emphasize group work? You see, it is really very interesting. There are two way--two ways by which atomic energy can be obtained. One is by splitting the atom. It is a form of destruction of a structure which is held together by forces. And when it is so-called broken down or split, the energy becomes available - and we call it atomic energy, which of course is of tremendous power, as we know. But in order to get atomic energy, there is a second method which is not practical at the present time, and I believe never will be. But theoretically it exists. It is called fusion atomic energy. It's a different kind of way of looking at combinations of atoms and molecules. It has very much to do with, when such combination occurs, that new forms of energies are formed because of the configuration of the original atoms, the way they are. And that in re-relating to each other, energy is fused. I call it fused. It is a fusion process in which the combination of the different atoms allow such energy, because of such fusion, to be used.

We have talked about the reason why a group is useful - because there is a relationship between different people, and the relationship is to the power of the number, not the addition of the total quantity. We express it by simply saying that one is one person - there is a relation between one -

and let's say there are ten - and nine others, but there is also a relation between each of the other and the original one; and half of the group will determine the number of such relationships. That, you might say, is by virtue of the presence of such people being together. Sometimes we say that it is an atmosphere that is created. And it can be theoretically explained why that kind of atmosphere is fed - not from one or a second person but from all of them - forming then, as it were, a certain pool of energy which belongs to the group as a whole and by which each person can profit. He could not profit by it when he is only with one or two because it is a single relationship. But by the increase of the numbers of the members of such group, the relationships are increased almost, I would say, abnormally for one person. And without knowing it, he profits by that what has been put in operation because of others being present. Sometimes I've compared it to a telephone line where different instruments can profit and talk together among themselves, instead of one person talking only to the central office.

It is something of that kind of a nature that takes place in this fusion process of atomic energy, but the difficulty is that it cannot be made available to man as he is. He thinks he can, by theoretically explaining how it ought to be. But that what really takes place is not a question of such energy being made available. It is an energy which is based principally on a feeling relationship of people and belongs to a different realm than the ordinary matter of physical appearance and physical association. That's why I say the difficulty will always remain that that fusion energy will not be available to man on Earth. It will become available for those who develop because then it will become a commonplace of an association(s) of emotions which then will produce, because of the relationship on that kind of a level, the form of energy which belongs to that level. Atomic energy for--as a

basis or as a result of destruction of an atom, belongs to this Earth. Atomic energy as fusion belongs to a constructive effort which does not belong to this Earth but belongs to a higher level. And that is why it will never be possible to make it available to mankind in the way they are.

Why do I now emphasize the necessity of a group? It is only possible by means of Work on oneself, that certain things start to develop for a Kesdjanian body, and it is the exchange of the second part of Kesdjanian body that I'm really talking about. Quite logically it is a beginning of an emotional state. And the emotional state already differs from feeling because in emotions, when one deepens one's feeling, one includes more forms of life. But then when the first step in the direction of objective development is aspiration, it is based on the wish to aspire to something that one hasn't got as yet but which is apparently available, and becomes noticed by anyone who is sufficiently sensitive to it. That is why it is an aspirational quality which is the beginning of the possibility of becoming objective in the SOL-LA-SI of the Kesdjanian body. And the equivalent in an emotional state, is simply that that what is then becoming available to a man is feeling deeply, or emotionally, for others; and when the step is taken to wish to care for them to help them, one enters into a field of objectivity, not before.

When there is no desire of wish to help at the expense of oneself, one remains unconscious. As soon as they're willingness--of willing to--willing to give up what one is oneself for the sake of the development of another person, or an animal or a plant or any kind of a form of life, something is introduced which destroys that what is self-love within oneself (and) causes, because of that, to give off energy which then must be used for the purpose of a fusion with the potentialities which are higher. An aspiration is the first step towards that. It comes to a point of equilibrium after some time

when one considers oneself on an equal basis with anyone else as far as a manifestation of life is concerned, since life is equal for all. So it is not that one negates oneself or sacrifices oneself, completely undoing that what one is for the sake of someone else. It is a question of loving oneself as well as and as much as one's neighbor. That establishes the equivalent or the equilibrium between people and that will establish the level of the group. When there is then in that sense no loss - that is, when there is not a negation of oneself or that kind of a sacrifice - it is possible to lift the level up without having any deterring influence of wishing still to feed what was, you might say, lost before. But since all are equal, the level of such a feeling, deepening into an emotion, can remain horizontal and then produce what is needed for the solidity of that what is, for a group, most important as a relationship. We use ordinary terminology for that, starting with words like affection and caring. But it is after some time not necessary even to use these words because they become familiar to the emotional state of a person, and then no words are necessary anymore as long as the expression is there.

It's a very interesting philosophy if one keeps on thinking what really could take place without having the mind determine in advance what it ought to be, leaving the reasoning power of the mind out for the time being and giving complete freedom to the development of such emotional states in which one considers - usually it is said - brothers and sisters, but it is really like co-workers for man, understanding then that each person has a similar aim, and because of that, there is fusion among such members in respect to that common aim. This common aim becomes the attraction or the attracting point of the level of relationship between people; and that becomes lifted up by being attracted from the central point, I say sometimes, of eternity.

How that works, it is not necessary to go into detail because there are enough examples even in ordinary life of an understanding of that kind which we call then the intuition, without having any use for a mind to help to define it. But we know such differences between that kind of caring of an emotional kind and the caring which is simply promulgated because of a thought that I have to. Because such reasoning and sometimes reasoning affection - sometimes taking on the form that one ought to "because..." and giving definite reasons why it should take place - has, in the last instance, no particular life to sustain it. Because the thoughts about it run dry because of monotony, and they are not fed by the emotional quality of a group of people who do it for the sake of their own development, as a result of all of them having one aim to strive towards. A mind has, at the present time, that--not that capacity. It will have it in time, because the mind can also become loose from itself. And particularly when we talk about Soul existences, it is that kind of a mind that really then has grown out, but through a tremendous amount of difficulties and suffering. And that is another question because we are not there yet.

We are not as yet building a Soul. We are just having an image of that what might be a Soul to give us an impetus for aspiration. So that the growth for a person becomes an emotional one in the very first place and ought to stay with that for a long time because, in an emotion of that kind, selfishness is excluded, whereas in the mind selfishness is still paramount. It is the killing of the selfishness for the mind that gradually will enable the mind to grow out to a real intellectual body. And when it is full-grown, it can function as a Soul, free from all bondage.

The level of what I talk about, this emotional fusion state of an emotional association, physically expressed by means of ordinary work which

one does together, without the emphasis on that what is being done, but the accent being on the person who does it, having the wish to do it for the sake of accomplishing what they are working at, but in that process trying to derive from it the growth which is inherent in it for each person himself to develop - this--I call this aspiration. It is first an outside influence of an aim which affects one and with which you then want to get started. And in wishing to have that aim realized, one starts to consider what one is oneself and to what extent it is even possible to use oneself for that kind of a purpose. When honesty enters into aspiration, one does not wish to overshoot the mark but one is reduced really to a certain direction which is much more within oneself than the outside aim, and it is a translation of that what is an outside aim - sometimes one calls that then a search for infinity - to replace that by a search for essential essence. When this takes place, a man changes his position regarding everyone he works with because then the motivating force is more and more placed within himself, and the aspirational quality changes into inspiration. This is where the form of life which is inherent in the expression of any emotion, comes to the foreground, because inspiration cannot exist without the realization of life being the cause of it.

When one goes within oneself, in an emotional state quietly attending to that what ought to be done as a group measure or a group project, the development for a man really starts. The preliminaries of aspirational qualities look still too much like an ordinary unconscious state, and to some extent they are very much like it because the changeover is gradual. But by changing from aspiration to inspiration, it is almost precipitous because with inspiration there is devotion. With inspiration it changes with that devotion to the wish for sacrificing that what is of no value any

longer and wishing to substitute that what could become of permanent value for a person. It is at that point that prayer starts.

What is really prayer? One says: I wish God to help me. Sometimes it is quite religious, and I hope you don't mind it every once in a while, when I talk about deeper emotions, that I use some kind of religious terminology. But what is it when I ask God to do things for me? I want God to know that I have a need. I also would like Him to tell me what can be done; I would like to have an answer to my prayer.

But what is this prayer? The prayer is not in the words; the prayer is not to make a statement to God because then one has to wait until an answer comes. The prayer is Work on oneself. In that one establishes a relationship with that what is higher, becoming aspiring towards it, and receiving inspiration from that fact of being affected by that what could become a possibility, and wishing within oneself to change the potentiality into the actuality of inner life. And it is in the process of Work on oneself that one continues to pray. For that reason it is said that one should pray incessantly, that the answer is immediately there as a result of Work on oneself, and that the attitude one should have in wishing to Work on oneself is the same as if one asks God to help one so that then He, at that moment, joins you and creates between you and Him - or the totality of all life existing in you - a fusion process which produces the energy available at that higher level.

Prayer is really a form of one's life in which there is the accent placed on that what is more and more important and less and less on that what can be forgotten or thrown away because it has been used and it has fulfilled its function. It is that kind of growth that I want to talk about many times because we are not such children anymore. We can do away with a

great deal of nonsense and we don't have to deal in it every time. We don't even have to talk about it too much, because we're all familiar with the nonsense we have talked about in the past - and you should try to talk less and less nonsense. Be very careful in the usage of energy for the formation of words so that then there is a relationship within yourself in which you start, you might say, to judge: How will I spend the energy for the words I want to use, particularly when such words are associated with a prayerful attitude? When I say attitude, it means I take on a certain posture which is becoming to my Work. And for my Work I bring down objectivity in the form of that kind of knowledge which is available to me through my ordinary mind. And in the application I speak my prayer, hoping that God will hear it. But when that what I'm talking about in my Work, in observation - I know that God does hear me by the results I obtain because the results are of me in a form which is more free. And that is the answer to a prayer. It is really what one wishes.

When you pray that you wish to go to Heaven, it's interesting when Heaven comes down to Earth because your prayer is heard. How will it be heard or how will Heaven come down? By your attempts to become aware. And then the condition in which a man finds himself and gradually, as I say, his devotion to the inspirational quality of his essential essence, he starts to experience a certain state, not knowing before how it might be, quite unusual as an experience but such freedom of his emotions being able to do, or say or even think. With other words, that the emotions find their proper place in a Kesdjanian body, and that the Kesdjanian body itself in the development, particularly of the second part of it - the DO-RE-MI is already unconscious but the SOL-LA-SI is very important to reach objectivity. And when one starts with the SOL as aspiration and LA which is very important for the

concept of inspiration, then the realization for oneself, seeing then that in following that kind of aim of wishing to grow up and developing from inside out, when one reaches again the periphery of oneself, there is silence and no talk.

You see that process: The aspiration makes me go within, inspiration demands that I go out. Those are parallel statements to the ordinary development of the mind when it is a question of the DO-RE-MI, when it is an observation process followed by participation, followed by experimentation. Experimentation, intellectually expressed, we know about, but emotionally expressed it takes on quite a different form. It is silence within. It is not at all the expression that one could better understand by becoming jubilant. It is exactly the opposite: of wishing to remain within, but at the same time to be within that what could come out if it were necessary. It is a controlled state in which all the energy of an emotional kind are under control to be used whenever may be needed, and not to be used when it is useless to use it, when it is almost, I would say at that point, forbidden. It is that kind of a form of prayer in which one asks God to do that what is right in accordance with His will, because the silence which follows that kind of statement is simply for the reason to be able to see what is the result of the prayer. And when the silence then within oneself is noticeable, because all the other claptrap of nonsense is shut off for a little while, then there is the chance that within oneself one finds that equilibrium which God demands as a balance for anyone who wishes to become harmonious.

You see, the process of silence helps a person to develop his conscience, because when there is too much loud noise around, which many times is caused by the mind just talking, there is no possibility for any conscience to develop. Of course the mind later on goes through a same kind of a process,

but that takes place after the FA bridge of the intellectual body. The SOL-LA-SI of what belongs to the Soul is very similar to the SOL-LA-SI which belongs to Kesdjanian body. The same principles govern the same kind of development. But we're talking about Kesdjan, we're talking about emotions, we're talking about, as we say, real life. We're talking about a prayer that should be within one. We talk about the possibility of experiencing Heaven. And then the silence which can be the result, will give, for the awareness of a man, the ability to be able to do at any one time that what has to be done.

You remember the definition of a real man: that he can do, and only does that what ought to be done in accordance with the demands of circumstances. And it presupposes his ability to be able to conduct himself in such a way that what he then is doing belongs to that what ought to be done. I talk about this because we are interested in group Work. We're interested in trying to develop certain things can--that--which can be maintained which, after some time, can start to stand on their own as an atmosphere. The necessity for the wish to create that atmosphere by which one afterwards could profit when one, for oneself, goes through shadows or valleys of death; the difficulties of suffering, in then trying to remember that what is and whatever will be and never could fail oneself, is like a prayer in which the method becomes Jesus Christ as mediator leading to God Almighty. I say Jesus Christ - what I mean of course is the Christ-quality of Jesus. But being on Earth and having taken on that kind of a form, he then became the image of that what ought to be as man, and still as man as form, having to suffer the same kind of things we must suffer also, as man. And then understanding that that is necessary ultimately to be able to give up one's body, one uses Christ as a prescription of Work in the prayer to reach God, wishing that such prayer

will be heard. And it may not only be heard, it may even be seen, it may be noticed. It may become apparent, like it should be when a group of people are Working towards one aim; and in that respect we fail.

Last Thursday, I was very strict. It was a very definite meeting without any maybe, because I felt it is necessary to tell you how much is still to be done and to indicate the way how to do it - and not just hoping for the best but actually do it, that it could become like a prayer in the morning, saying then to oneself: Here I am, my Lord - if you express yourself in that way - I am ready for a day. What will Thou give me? What can I expect? What is expected of me? To what extent will I have the strength to live up to Your commands?

You see what I mean? You don't pray enough. You don't think enough about it. You allow a little bit of feeling every once in a while to take place, but you don't convert it as yet. (All right, Bill.) (Cassette turned) And again you must not understand this as criticism. It is only an understanding of one's unconscious state. But one has to be reminded that that is so, and the acceptance has to follow: I am that; and then the wish ought to be there: But I will try because I know there is a way out. That is the beginning of a day. That is what you must remember during the day.

We talk about Work during the day, when, when you should Work: any time. Do not wait for conditions to be formed. Conditions are there when you are there. You make your conditions dependent on the depths of your wish. There is no doubt that when one honestly wishes to Work because there is a need for it within oneself, you don't consider conditions; you consider only your strength. It does not matter who is around. You exclude the influence of others; you exclude as much, of course, as you can the different thoughts which are contrary to your wish. You cannot be a fool about using a prayer in the wrong place. You're not going to stand in the midst of a street and start your prayer. It is foolish hypocrisy even to try to do

that. But you must know that, dependent on the realization that your wish is important - and it is important to save your life - you do not care who saves you. You do not introduce yourself before you drown. You can be grateful afterwards, but you have an intention then of a wish to live. How far one can go in that direction of understanding that ordinary life is not sufficient? It is all right for the Earth, but what, after all, is the Earth? It's a little bit of a something that happens to be somewhere.

If a man grows up to become a man of a universal quality, a man with a cosmic aspiration, a man with an intensity of a feeling which is inspirational for him like the planets - the whole galaxy of them - a wish to become like a conscious Sun on the road to develop, more and more to have a conscience in order to know how to walk straight and what to avoid and what to do, and to do at the right time - that kind of seriousness is needed for anyone who wakes up in the morning and considers his life. It may not always take the form of an 'A-B-C', which sometimes is like a little rosemary (rosary), you know, you just--one little bead after the other, without any feeling. It is better that you just stand still. Then you Work, realizing something there - your body - is standing still, and you wish that fact to be known to yourself, wishing then in that kind of attempt to have a relationship with that what is higher - for one moment, for a little, maybe a little while walking with it as if God is walking then, holding you by the hand and you step forward into life for the sake of the development of that what is within you and what has to be developed in order afterwards to take the place of your ordinary life which will end. All of that, as such requirements of that what you really feel that is needed for oneself - all of that, looking back on one's past and having seen what was there and having measured it, and having taken from

it that what was right, and having done away with that what is no longer of any good, that one then continues in a very simple way, wanting to continue to walk for the sake of using such walking, such activity, for the development of one's heart. The realization that then, in such activity, there is a chance that that what is now in a very small state - embryonic - can start to grow up or be born; and then, when born, can be fed in a different way: by Mother Nature at first and gradually, when she is not enough anymore - that is, when she can only give up to a certain point - that then the feeding should take place by certain means which are available only for those who wish to Work and live in objectivity.

We talk about these things now many times as a reminder for you to remember, not to forget; to pray - on your knees maybe. In that sense, even, indicating with your posture that you want it, that you really want it. But simple, not overdoing it, not just becoming a saint on your face and still terribly troubled within. All of oneself, inside and outside, should become the expression of a man in his little movements as well as in his showing of force; in the small things of the arteries where the blood feeds the body as well as in the aorta of the heart. All such functions belong together. All of them belong to a certain place. They are related to each other. The totality of the body is like a group of cells, understanding each other for a common aim, wishing to keep together that what ought to be kept together for a certain length of time in order to finish--furnish, for different organs which still can grow, a soil so that then they, being fed, gradually can dispense with the body as such.

The process--this process of growth, this gradually understanding the meaning of one's life, this wish to have Heaven come down, this wish for understanding among us, this desire, at that time, to sacrifice your own

selfishness, to live for a little while for someone else, as it were, because there is much to learn by giving. Very little is there to learn by receiving. We change a childish attitude of just receiving into an attitude of giving, so that in later life you will be able both to give and to receive. But you have to learn how to give, and you don't get it by just receiving. Of course they are related. That what I give is received by someone else. So the other person has that problem: how to receive when I have a problem of how to give. It doesn't compensate each other. At the same time, it belongs together because that is the way a group functions. Many give in a group. Many receive in a group. But it rotates. It has to be understood that it's not always the same person who gives or the same person who receives. Each has a certain chance at a certain time, willing to take it at that time and to see that then what--what he is doing is for the benefit of a totality.

I would say that is the kind of belief I have in the life of a Barn, in a wish for the growth of people who just come for a little while and then go out into the world again. I hope that they remember Gurdjieff. I hope that after some time the dust will not gather on ALL AND EVERYTHING because, in reality, if it does that, ALL AND EVERYTHING in ordinary life will have lost its value for you. You can fill it with a great deal of superficiality. You can make yourself forget. You can become interested in a variety of little things or even big things. But where is your Kesdjanian body in its development, let alone, where will be your Soul? How will you meet your death? How can you genuinely love? How can you honestly have hope? How can you, with full belief, realize that what ought to be, can be, even if now in imagination, that it could be produced as reality for oneself?

But you see, when one gives, another receives. When one is in need, someone else can give. The reliability, dependability of a group, we still

have to learn a great deal. Much of that kind of attitude is not understood at all and it is not understood even as a necessity, and I'm not exaggerating. I'm talking about how you will be when you are that in relation to others because you, after all, in making such attempts, will profit most; and the others who might receive from you, they have the problem of how to receive, and then, how to learn to give to others.

You see, regarding this kind of Work, talking about the ideas of Gurdjieff, talking about it already now for many, many years, I have a feeling that I have fulfilled what was asked of me by Gurdjieff himself. I have done what I could in the best way I felt I could do it. I think I have paid that particular debt. And it is not that I wish to discontinue it, but it gives me a certain freedom because I have lived up to certain things that he asked at the time, and I have adhered - I believe I have - to the honesty of Work. So that there you are. Let's say there are about a hundred persons who more or less regularly come; and such hundred persons - it is still a task to see what can they produce in their turn to affect another hundred. I know that that aim of Ashiata Shiemash is a very high one, and I don't want to be compared. I know my own limitations, but my striving, you might say, is endless. And I still believe in the ultimate possibility of a group of people who can really Work together.

Sometimes I get some letters addressed to a commune, or starting out with "Dear Friend" and ending up with "Love", et cetera. It is such nonsense. We are not that kind of a group at all; we just are a little bit of a school. But we wish to do Work because what else will hold us together? This is the aim we constantly talk about: the aim for oneself, the aim for each other; the help one can give to each other by understanding that aim; the wish for

that kind of sacrifice, having a wish for wishing to understand oneself; to know what ought to be, then to try to do that. A wish is followed by a belief in the ability that one can do; and the doing is followed, as a result, by being, because one has understanding and not just a little bit of accumulation of knowledge.

And so October is ahead of us. It starts off with a good day because the first of the month is the birthday of my mother. So of course I always remember that. And at the end it's my own, and at the very end it is Gurdjieff's Memorial. And in between there are many light points.

I want to mention to you that my sister and her daughter will come this week for a visit. I love them, and since I cannot go to Holland, they decided that it would be very good if they could come here. So they will be here for some time, and I'm quite certain they will profit because they are very eager to know about Work. I would encourage you, if you see them, to talk with them. They are very simple, they're extremely honest, quite definitely serious. And whatever one can give them will be taken by them for their own growth without being selfish.

So,I'll play a little bit.

END TAPE

Transcribed: Naomi Friedman
1st Proof: Betty Greenwald
2nd Proof: Jessica Haim
3rd Proof: Lenore Beach
Final Type: " "